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## Divinity.

OBLIGATION OF THE CHURCH TO SUPPORT ITS MINISTERS.

A SERMON ON 1 CORINTHIANS IX. 11.

(Concluded from page 11.)

LET us now inquire into

III. The extent to which this duty should be carried.

If Christ has not prescribed how much we shall give, say some hypocritical pretenders to religion, we may assign the merest pittance, and not violate any express precept. Yet, replies the genuine disciples of Christ, are there not certain considerations, that furnish some clue by which we may judge of our duty to Christ and his servants? May we not consider, what measures will best answer the ends of justice; most fully accord with the language of Scripture; most effectually promote the interests of the church, and provide for the salvation of the world? If we can ascertain these points, will they not furnish us with an imperative rule? To what extent then, should a church provide for the support of its ministers, so as

1. To satisfy the claims of justice;

I say justice, for so the Scriptures speak, and I most strenuously deny that it comes under the head of charity, or alms. For who ever supposed, that when any one had laboured for them all day, it was mere charity to pay him at night? On this footing our support is placed by Christ, "the labourer is worthy of his hire," or "of his meat." What proprietor ever complimented himself for his charities, because he paid the steward who watched over his property, and secured to him his income? Did any rational man ever set down to the score of alms, what he gave to the instructer who taught him music or French?

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Nor will that Christian, who employs an unbiassed understanding on the subject, assign the contribution to the ministry, to any other class of expense, than the payment of just debts, recom-

pense given for services performed.

The question arises, what sum is necessary to answer the ends of justice? To determine this, we must compare the services of ministers with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than mere physical, or bodily powers; because they demand the exercise of the higher qualities of our nature, and are more difficult to be procured than mere muscular force. If then, the recompense given to physicians, counsellors, and others, whose intellect benefits their fellow men, be the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic or labourer for mere muscle and sinew?

Our surprise and censure are increased when we observe, that the same persons who adjudge the lowest recompense demand the loftiest talent. They are never satisfied, without such powers in the pulpit as would, in any other place, secure a fortune, and yet refuse to allow the minister a mere living. Is this justice?

Others, while securing to themselves a fortune by the very habits of reflection, industry, frugality, and integrity, which the ministry first taught, and still cherishes, would be alarmed at the mention of such a salary for the minister, as would enable him to make the slenderest provision for a future day. Is this justice?

Would not that venerable quality require, that if a man is placed in a certain rank in society, he should be enabled to support himself and his family in such a way, as will permit him to mingle with persons of that rank, without exciting, in their minds or his own, reflections on his poverty? Yet there are some persons who would be shocked at the appearance of degradation in their minister or his family, while the slightest reflection might convince them that they had never contributed that which should enable him to spare their feelings or his own. Is this justice?

If others think it the duty of good husbands and fathers, to provide for their widows and orphans, should not a minister, who is equally subject to mortality, be a husband and a father, as tender and faithful, as any of his flock? Most readily I admit, that this care for a temporal futurity is often carried to guilty extremes, from which a minister should stand afar off. The same duty, however, lies upon his hearers. Covetousness and worldly care are sins in them as well as in him. And if there is any degree, in which it is lawful for a Christian to provide for those who are dear to him, in the event of his death; in that degree it is lawful for a minister. Yet, how few are the preachers of the Gospel who can, from the income of their ministry, provide both for their family while they live, and for the widow and or phan they may leave

at death! That our income ceases at our death is well known; and should they be cast upon the charity of the churches, who have been identified with him that had a claim in equity for himself, and the wife of his bosom, and the children of his care? Is

this justice?

Christians declare, with equal truth and warmth, that the ministry so demands the whole man, that no employment will less admit of a divided heart; they are quicksighted to perceive when a minister gives but a moiety of his powers to their edification, and yet they leave him to be distracted by all the solicitudes attendant

on a straightened income. Is this justice?

A minister's salary is often so inadequate, that, unless he could work miracles to multiply the loaves and fishes, they will not hold out; if he is not a man of criminal insensibility to the claims of justice, he must be distracted with solicitude, to devise the ways and means to meet his creditors, or he must employ the larger part of his time in secular labours for his support. His hearers know he is not endued with the power of working miracles; they insist upon his being a man of high sense of justice; they will have all his time, and will not increase his income. Is this justice?

I turn to show to what extent ministers should be provided for.

in order

2. To accord with the language of Scripture.

The Lord has ordained, that "they who preach the Gospel should live of the Gospel," not starve of the Gospel, but so live by it, as "they who served at the altar of old lived by the altar." For the fair construction of this inspired passage is, that such a remuneration as the tribe of Levi enjoyed, under the ancient dispensation, the Christian ministry should now receive. What this was, we may learn from what has already been said, that a twelfth part of the population had a tenth of the produce of the land, besides cities, with their suburbs, and certain parts of the offerings of the Lord. From this, and from the ancient sacred history we may learn, that the ministers of religion were not intended to be depressed to the rank of paupers, but were enabled to live about as comfortably as any of the ordinary inhabitants of the land, neither pining in poverty, nor rioting in wealth.

Nor can any thing less than this accord with the duty of ministers of the Gospel, who are enjoined to be "ready to every good work," and to be "examples to the flock" of all that is useful and benevolent. Is it possible that this can be a duty in ministers, who are to be provided for by you, and that it should be your duty only to provide for them so scantily as to make it impossible for them to do more than pay the debts necessarily contracted to

procure food and raiment for their own house?

Are they not enjoined to be "given to hospitality," that they may entertain the strangers who will often apply to the pastor as to a common public friend? Have not they, therefore, mistaken

their duty, who think they make up the minister's support by inviting him often to their table? Can they have studied that Bible that commands a minister to have a hospitable table of his own? In consistency with this injunction, Paul teaches Timothy by what principles a Christian church should be guided, in their choice and treatment of a bishop, by saying, "let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. For the Scripture saith, thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the labourer is worthy of his reward." A niggardly spirit towards ministers may be learned from the Koran, or the Shasters, sooner than from the blessed volume of inspired truth.

Again, my Christian friends, I entreat you to consider, to what

extent you should provide for your ministers, in order

3. To promote the highest interests of the church.

As the spirit of inspiration charges a young minister to "give himself wholly to these things, that his profiting may appear to all; for no man that warreth entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier;"\* we are taught that an undivided attention to the ministry is essential to the edification of the church, and the approbation of Christ. In fact, our Lord, whose laws are our mercies, ordained that ministers should be supported free from worldly labours, in order that you might have the full benefit of their undivided attention, and their utmost elasticity of mind. And when there are several hundreds of persons collected in one Christian society, it is manifestly to their highest interest, to determine to maintain their minister entirely free from all temporal cares and pursuits, that they may enjoy the full benefit of his time, his talents, his thoughts, his heart. But, when the support they allow is so scanty, that he cannot live without adding to his income the profits of some secular employment; or when, in attempting to avoid that which he fears will eat out the heart of the minister, he is so entangled with the difficulties of making his pittance hold out, and keeping the wolf from his door, that he is haunted with anxious cares; they cannot possibly receive the full benefit of his labours, but are robbed of the pleasure and the profit they might have derived from the unobstructed spring of his mind, and the generous flow of his soul. In worldly professions, men are enabled to rise superior to this pressure, by the direct hope, that professional exertions will extricate them from pecuniary embarrassments. But woe to the pastor and the flock, where the fires of the pulpit are of that unhallowed kind that are kindled by the mercenary desire of earning a morsel of bread. The church, therefore, is left without remedy; and if the evil arise from want of inclination, rather than ability, to support their minister, it is aggravated by all the weight of the Saviour's anger, who

will call them to answer for their sin, when pastor and people shall

be judged at his bar.

I am not ignorant of the wretched apologies that are sometimes urged. It is dangerous for a minister to be rich! And is it not for the hearers too? And are you not afraid of increasing the hazards of your own soul, by adding to your wealth all that you withhold from him? And have you sincerely risen to that exalted height, of loving your minister better than yourself; so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them, that

shall "hardly enter into the kingdom of God?"

But troubles are good for ministers, who preach better under the rod! Thus the epicure torments the creatures of God, that they may afford him a more delicious treat! As if the world and the Devil would not furnish ministers with troubles enough, unless the flock for whom they labour add starvation to the list! But we preach better for affliction! A broken heart, I know, is good for prayer, but it is bad for preaching. In the pulpit, the joy of the Lord is our strength. Then we reign and triumph over your hearts, when you reign and triumph over ours. If we preach better under the rod, it is when that rod is in the hand of God, not in yours. At least, the utmost that you have a right to expect from those, whom you afflict by your ungenerous treatment, is, that they should hold their peace.

But to turn from cavils which scarcely admit of serious replies, I ask again; if a minister's wife be afflicted, and he be obliged to nurse her himself, because he cannot afford to pay one for giving her the attentions that are her due; can the hearers hope that he will come from the incessant watchings of a sick chamber, like a giant refreshed with new wine? Or when his children need education, and he is compelled to teach them at home, because the bills of a school would swallow up his whole income; how can he come from the horn-book, the grammar, and the slate, on fire with sacred meditations, to pour forth the full tide of hallowed eloquence, and give to ancient, well-known truths, all the charms

they may derive from novel and surprising illustrations?

When, again, the Apostle says to the young Evangelist, "give attendance to reading," he supposes that he has books, and these demand money. But I have unhappily known a fine mind, athirst for information, who would have poured forth the treasures he might have acquired from reading, into the hearts of his hearers, stunted in its growth, for want of the resources which a library would have furnished, and which a generous people would have afforded, and doomed to chastise their covetousness by the repetition of old things. No punishment is severer than that which is inflicted by the reaction of our own sin.

Consider too, my friends, that the church of God is bound to have ministers, who enjoy a good report of them that are without.

This, however, in a great measure depends on yourselves. I once heard a person speak of the usefulness of a minister thus: "If he were doing much good to that people, they would give him a better coat." In the spirit of this remark, it is said, the Americans act; for, in the United States, we are told, a minister cannot bring an action to recover his salary; since their law determines, that it is a pastor's business to teach his charge to be honest, and if he had done his duty, there would be no occasion to bring his suit. If you value then your own character, and that of your minister, give him your generous support.

If it be objected that we should not attach too much importance to the opinion of the world; for our grand concern should be, to know what is Christ's estimation of our conduct; I most readily grant the truth. And are we not assured that an Apostle under infallible inspiration, was delighted with the generosity of a certain church towards him; because it redounded to their high advantage before the throne of heaven. "I desire not a gift, but fruit, that may abound to your account. But I have received that from you, which is an odour of a sweet smell, a sacrifice well pleasing to my God. My God shall supply all your need, according

to his riches in glory by Christ Jesus."

And is that which is given to his servants, a grateful odour to their Lord? And must we not wish, that heaven may smell such perfumes from you? Who can refrain from tears, when he thinks of those from whom Christ never receives these odours, but is insulted with the nauseous stench of their covetousness and injustice? Alas, that he should have to look down, and blush to know, that these persons are called by the sacred name of Him, who impoverished himself to make us for ever rich!

But here again, we see a reaction in the moral, like that which prevails in the physical world! For that Saviour who is pleased with all that is like himself, generous and kind, rewards this spirit in the flock, by kindling in the breast of its pastor that affection for their persons, and solicitude for their souls, which gives to his thoughts all the beauties of the bow of heaven, and to his voice all the sweetness of angelic tones. But how can this be expected by a people, whose ungenerous treatment renders it difficult for their minister to do much more than forgive their wickedness! It is reserved for a liberal congregation, to hear strains like those which Paul addressed to the Philippian church.

To the last consideration that may show us the extent to which ministers should be supported, I now advance. We should consider

4. What may best promote the conversion of the world.

The church should consider itself placed in the earth, as a golden candlestick, to hold out the light of divine truth to a benighted world; that, from this centre, the rays of heaven may dart forth in every direction, till the whole earth shall believe on him,

whom the Father hath sent. No clime, no class, no character. should be excluded from our benevolence. A minister, therefore. should be enabled to gain admittance into every rank of society. He should not be so exalted as to be beyond the reach of a poor man, nor so depressed as to be beneath the notice of the rich; but should stand in that happy mediocrity, that will permit him to lay his hands on both extremes. I plead not for great wealth. Of the revenues of Durham we are in no danger. If, however, ministers are so poor as to be unable to gain access to persons of wealth, who have souls to be saved or lost, as well as others; how can we be said to do our utmost for the salvation of men? A minister should be rich enough to give a shilling, or, if needful, a guinea, to a case of distress. In fact, the men of the world, both rich and poor, do expect a minister to give; and they will very much esteem, or despise him, according as they find him gene-Of our doctrines they know but little: they rous or covetous. judge of them by our practice. Nor is it a secret, that they think our conversion has only been an exchange of one sin for another: the generous vices of the rake, for the meaner sins of the miser. Upon some of these accusers we might fling back the accusation; for it is with an unblushing effrontery that they first take our money, by force of unequal laws, to support their religion. and then accuse us of want of liberality; and it, perhaps, might not be an unjust suspicion, that a principal reason why they cannot see the evidence of our principles is, because they are affrighted at the expenses of our religion, and allured by the emoluments of their own.

But a minister should be enabled to show a generous spirit, by having a liberal income. On the conversion of the world he should set his heart, and for this he should "devise liberal things." Poverty, however, shrivels the soul, unless Divine Grace counteract its effects. And what right have we to expect, that God will work miracles of grace, to prevent the consequences of our covetousness? Let, then, your ministers find access to every class of society; be men of general science and literature, who can mingle in conversation on every subject, to turn it to good account; and, by the stimulus of their own example, teach the world the love of God and man.

I have but one more head of discourse to call for your patient attention. Permit me then to show

IV. The agents by which this work must be accomplished. So important is the affair of finance, in the church of Christ, that he has instituted an office to secure a due attention to the object. But as these officers must make their appeal to the whole body, I now attempt to show how the due support of ministers may be secured, by the Stewards, and by the people.

1. The Stewards.

It has been usually observed, that these have to attend to three tables, that of the Lord, and that of the poor, and the minister's The two former are of high importance, and I should be happy to give stimulus and encouragement to our friends in their attention to them; but the large demands I have made on your patience, compel me to turn immediately to that part of the Stewards' duty, which provides for the table of the minister. Of this, however, some, who hold the office, scarcely ever think. know there are others who bear it upon their hearts continually, and in their efforts to procure their minister a suitable income, endure considerable labour, anxiety and pain. That ardent zeal. which you so much admire; at which you often re-kindle your own languishing fires; that indefatigable labour, at which you often wonder as more than mortal, are the result of the exalted, lofty views, which the man has formed of his own ministry. has conceived to himself of such a combination of the Apostle and the Seraph, that he is continually falling below his own mark. For they who satisfy themselves, satisfy no one else.

In the same manner, a good Steward, with a large and generous heart, will often think of the handsome manner in which a whole people ought to support that one man who is incessantly labouring for their good. He spurns at the thought of clogging the wings of an angel, or pressing down to earth, one who would bear others

with him in his flight to heaven.

For "out of the abundance of the heart, the mouth will speak;" and he, who has just views himself, will aim to inspire them in the minds of others. This is particularly the Steward's duty with regard to a minister's income. It is for want of this that many a minister is poor. For if any one, on hearing the miserable pittance that some churches give, should exclaim against them, "covetous wretches!" I should not wonder, but I should not consent. For I would say, look at their subscriptions to other objects, They give to the Missionary Society, almost as much as they raise for their minister; they add to this, liberal contributions to the Bible and Tract Societies, to Sabbath Schools, Hospitals, and Dispensaries, till their charities double or treble their contributions to their minister's support. Nay, they even subscribe to other ministers, if they do not support their own. If to this the person should reply, the more shame for them! Do they not know, that the God who says, "I hate robbery for burnt offering," and bids them be just before they are generous, must blow upon their charities, taken from their pastor's just recompense; as men would upon the alms of him, who should keep back the wages of his labourers, and then say, "but look upon my charitable subscrip-

But leaving these strange facts, my object is to answer him, who should inquire after the cause of this contradiction, between you and yourselves. How is it, we are asked, that the same men are

at once covetous and liberal, generous to those whom they never saw, and unjust towards the man, whom they profess to see every sabbath as an angel of God? I can easily solve the mystery. It is because ministers are modest, disinterested men. You exclaim, this only increases the difficulty it professes to remove. I mean, then, that ministers plead every other good cause but their own. Their zealous advocacy has displayed the claims of the Missionary, Bible, and Tract Societies, and called forth the liberal zeal of Christians, till all these excellent institutions are furnished with But they cannot, will not plead for themselves. exclaims some generous stranger, and is there no one else to preach for them? Shall they be suffered to pine in poverty, because they are modest, and devoted to the interests of others? No, replies the faithful Steward, I will plead their cause. shall not suffer for their excellence. As they place every other good cause in all its lights, till men feel and meet their claims, I will show their claims on our generous support, and wipe away the infamy that hangs on us, as long as it can be said, the advocate of all is left himself unrewarded, because there is no one to advocate his cause.

I urge this with a warmth, to which no words of mine can give adequate expression; because I know that every thing depends on the spirit of the Stewards. One narrow-minded man among them, will often prevent all the rest, and the whole people from doing their duty towards their minister. I know of no way by which that man can escape the condemnation of Christ for robbing the minister, not only of what he himself owed to his support, but also of all that he prevented others from giving, except by retiring from an office, for which the soul of a niggard is unfit, or obtaining from Christ a generous heart more like the Saviour's

Some, however, soothe themselves by saying, But our minister is contented. How do they know? Because he does not complain. What then, must a minister's delicacy always be tried, by being left to suffer until he is compelled to complain? Is this generous? Ought not his charge to think it their duty to consider, whether he has not reason to complain, and if they are conscious that he has; should they not determine to spare his feelings, by never leaving him to ask for that addition to his income, which they feel to be his due?

But the Stewards cannot accomplish their object, without appealing to

2. The people who compose our flock.

All I ask is, that every one should discharge this duty according to the ability which God has given. This, which is so obviously right that it cannot need proof, is too general to be of much use. Accuracy in doctrine, and piety in duty, require that we should descend to particulars.

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The mischief done by want of liberality among the rich is incal-It is a blight that withers the fruits of all around. For a plain, and even poor man, would willingly give his proportion: but he says, if such a rich man gives only five dollars, five shillings, or even five cents are as much as can be expected from me. But the rich man replies, I have so many other expences which you True says the other, I give you credit for them; but then, you support all the other expences, and think you must, in order to maintain your station in society. Why is this which you owe to a minister, the only expence you throw off from your shoulders? Or is it only in religion, that it is genteel to be shabby? But as, when wise people find their expences beyond their income, they begin to reduce them; we must suppose that you are doing so, and have begun with religion, as that for which you care least. But you have begun there many years ago, and we have not seen the reduction in other things yet. One grand cause of all this evil is, that you do not devote a certain portion of your substance to the cause of benevolence. Were you to imitate those, who set apart a tenth of their income to this object, it would amount to several hundreds per annum; and then you would think little of twenty or thirty pounds, to pay a just debt. nothing has contributed more to that fatal consummation, so generally deplored, the apostasy of the rich, and the departure of their families from the churches of Christ, than the sin of covetousness, in which many of them lived, while they were among us. For if the gospel does not drive men away from their sins, their sins will drive them from the Gospel.

O Thou, whose omnipotence can accomplish, what to us is impossible, and cause even a rich man to enter thy kingdom; make them, to whom thou hast committed ten talents, faithful over many things; and inspire, in their hearts, the language of thy servant, "Lord deliver me from men of the world, who have their portion in this life; who are full of children, and leave the rest of their substance to their babes. As for me I shall behold thy face in righteousness; I shall be satisfied, when I awake in

thy likeness."

There are, however, many who would not be placed among the rich, but are persons of very comfortable incomes, whose expenditure is several hundreds a year; who get their own praise, at the marvellously cheap rate of giving one guinea every year, to support a minister to whom they profess to be attached. Were I to speak as a man, I should pour the full torrent of indignant contempt on their beggarly benevolence. But as a Christian and a minister, I had rather drop the tear of bitter regret, and deep commiseration;—regret, for the religion of Jesus, that it should be burthened with the disgrace of such names; and the commiseration for the men, who had not learned, even from such a master as Christ, how blessed it is to give.

But I should hope, that these persons have erred, in a great measure through inconsideration. They have never reflected, what proportion their expenses for religion bear to all their other expenditures. They have never once thought, that they give to a minister one seventh part of what they pay to a maid servant: and perhaps, they keep two or three of these. It is not, indeed, the thirtieth part of the cost of a domestic servant, if to the wages we add the board. To this some will object, that our servant is our own, who spends all her days for us alone; while the minister serves many others, every one of whom ought to contribute. This I do not forget. But you say, that from the gospel you receive more delight, than from any earthly service; and all we wish is, to bring you, and every other person who enjoys the sound of the Gospel from the minister's lips, to contribute in such proportion, as will produce a comfortable income.

As we come down to the lower ranks of life, we are reminded of what a shrewd person once said, "I pay more for the lowest article of my dress than for my soul." It costs multitudes much more for insuring their houses, than for instructing their souls. We are also compelled to say, that the very persons who are excused, through mere poverty, from contributing at all to support the man by whom they are taught, often spend as much on their

pleasures, as others give for the pastor's support.

But as each should give according to his means, great care should be taken that none be exempt. When a child comes of age, the parent often deems it prudent to assign to her a certain sum for her own expenses; that she may, by the due management of it, gradually acquire the habit of frugal care. rent will then give a hint of the various objects, to which the money should be devoted. And should he not teach the child justice towards the person who teaches her the way of salvation? Oh, but she sits in my seat! What has that to do with her obligations to her spiritual guide? If, in other things, she pays her own expenses, should she not in this too? Or, is it only in the church of God that she is to sit in the seat of the minor or the pauper? Young men, also, when they commence business, should assign a proper sum to this most important object. "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I know, however, that the Stewards are often severely tried, by the covetousness and injustice of others. Sometimes they cannot obtain at all, what persons have engaged to give. Is this because the defaulters know, that for debts due to religion, no constable or bailiff will be sent? Therefore, ministers are left to be "recompensed at the resurrection of the just." The Lord

grant, that these hearers may find mercy at that day!

There are, in addition to constant attendants, some occasional hearers of the word. These persons, when quitting a watering place, or any temporary residence, will pay every debt, but that which they owe to religion. But we subscribe to our own minister at home, they say. And do you not pay the rent of your own house at home? Yet you think it right to discharge the bill for your lodgings too. And why should you not recompense the man, who has afforded you spiritual pleasure and health, while you were abroad? Upon the principle of seat rent, on which so many lay an undue stress, the person who occupies a seat, for any length of time, should consider himself bound to make com-

pensation.

Many excuse themselves from making an adequate recompense to a minister, because they say, he is a man of fortune, and does not need it. To this I have two replies. First. Are you sure that this is true? I plead for ministers, with more earnestness, because I can declare, before heaven and earth, that I believe, they are often the most liberal subscribers to the cause of religion, which the church of God contains. Many of them, who cannot be considered rich men, but may rather be called poor, yet contribute with a spirit that may put others to shame. They will go to Associations, and Missionary meetings, at an expense which they can ill afford, because they know that these useful objects would, without them, languish and die; while some far richer persons stay at home, not merely to gain money, by attendance to business, which it is often their duty to do, but sometimes, also, because they do not chuse to afford the expense of travelling. I see on the lists of subscriptions, the guinea of a minister, when the name of far richer men is attached to no greater sum. If you judge by these signs, you may conclude the minister to be rich, when it is not his property, but his liberality which is thus proved.

But a second reply demands notice. If it should be true, and a minister should be rich, what can that have to do with your payment of your just debts? If you enter the shop of a tradesman, you never inquire after his private property, before you pay your bills. When a medical man has given you his time and talents, you would not think of refusing to reward them, because he was

a man of fortune.

And by what rule of righteousness, is a minister to be the only person, whose services are to be unpaid, because he happens to be rich? When Christ says, the spiritual "labourer is worthy of his reward," he does not add, except he should be rich; and why should you add this exception? But you say, he does not need to receive it. To which I reply, but you need to give it. Do your duty, and let him judge for himself concerning his. But you think, that if Providence has blessed him with abundance, he ought to give away as much as his salary would produce. Well,

let him give it away. But do not assume to yourself the right to give it for him. And if you do not pay it to him, do you really give it away to the poor? Are there not instances in which it is retained for yourselves? What, then, are you the poor persons whom he is to relieve, because he is rich? The very persons

who, perhaps, are, after all, richer than himself.

But, supposing him to be able to labour, without receiving his full recompense, to whom should he give that advantage? To a rich and covetous people? Not, if he values his accountability to Him, who entrusted him with property, who has said, "he that robbeth the poor, and he that giveth to the rich," are alike guilty in his sight. No: if I spend my life and labours for nothing, it must be to benefit a people who cannot repay them; not for those who will not. And he is not worthy of the name and office of a Christian minister, who would not esteem it a high privilege, to be able thus to preach to a flock, who could not otherwise enjoy the Gospel of Christ. Yet even there, he would be their best friend who would see that they did all they could to repay their minister, though he should give it back among them a hundred fold.

In this way I know there are ministers, in great numbers, who are by far the largest subscribers to the cause of religion, among all those to whom they preach. Some perhaps, who subscribe twenty pounds a year, think their ministers under obligations to them; but they never reflect, that this very minister is subscribing fifty or a hundred pounds every year; for it costs him as much out of his private means, to live among them, that they may enjoy the word of life. Instead of living by his labours, and devoting the interests of his little property to provide for his family, when he is dead; he is obliged to spend, not only his interest but, O, shame and grief, sometimes the capital too; while there are persons, among his hearers, who though they will not enable him barely to live, are saving fortunes for themselves and their heirs.

Some, however, are afraid of ministers becoming rich and worldly. This can never be, while you chuse such ministers as the New Testament describes, and hold the purse in your own hands. I

plead only for such recompense as is well deserved.

I cannot close, late as the hour is, without recurring to the solicitudes with which I commenced. Some may harden themselves in their sins, by pretending to think, that this has been a mercenary Sermon. But I would most tenderly warn you, my friends, that you will find at the last day, that many a pious youth has sacrificed the prospect of a fortune, and many a minister endured severe poverty, to devote their lives to win you from that love of the world, to which you are sacrificing your soul. But how precious must be your soul, and how desirable your salvation, for the sake of which, others will endure that poverty, which you would rather lose your soul than bear!

Nor can I sit down, without reminding my brethren in the ministry, that though I have endeavoured to prove our claims on the liberality of our flocks, no pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labour which we owe to the souls committed to our care. Let not any mercenary attention to your temporal dues, shed a blighting mildew over the pasture to which you lead your flock. You can scarcely ever say, or do much about your own income, without injuring your-selves and your charge. Consecrate yourselves to serve Christ's

interest, and trust him to take care of yours.

For the liberal friends, whose hearts have echoed, as I know some do, to all that I have said on the ministers' behalf, I return to heaven our grateful vows, that the generous sacrifices you have made for our support, may be abundantly repaid. "But this I say, he who soweth sparingly, shall reap also sparingly; and he who soweth abundantly shall reap also bountifully. Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work. He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; that ye may be enriched in every thing to all bountifulness which causeth, through us, thanksgiving to God."\*

\* 2 Cor. ix. 10, 11.

### Biography.

MEMOIR OF MR. THOMAS TUCKER.

(Concluded from page 17.)

MR. Tucker exhibited a strong attachment for the company of Christians. He loved to entertain them at his house. He turned no suffering beggar away empty. To the clergy his house was free at all times, especially during the long vacancy succeeding the decease of the Rev. Mr. Ward. The visitor was not received in a manner simply complying with the obligations of a host in furnishing entertainment, but with assurances of joy and welcome, that he had the opportunity of comforting a Christian disciple, and communing with him. But not the man of property or education only deserved his notice. The destitute, the ignorant, those who moved in the humblest walks of life, if robed in personal piety, shared in his politeness, his benevolence, and hospitality. He received them under his own roof, and at his table supplied

their necessities with a satisfaction which none but those can feel who feel gratitude to the giver, and a moral sympathy for the

Christian character.

The following extract is from a letter to Mrs. Tucker, his second wife, dated at Lebanon Springs. It forcibly shews his regard for the despised saint. "I rise generally first in the house; passing through the kitchen as I was going to the bath-tub a black, slave to a Dr. W. from Georgia, beckoned to me, and asked me in his broken language, which I could not understand, until repeating it five or six times, whether I was a Christian or Baptist. I then asked whether he was a Christian and a Baptist. He replied yes. He then undertook to inform me in poor broken negro language, how illy he was treated by his master, by his bad language, stripes, bruises, &c. But, said he, above all, in not giving him a moment's time even on sabbath days for religious worship. I told the poor creature I would pray for him. He then begged that I would suffer him to come up to my room early every morn-This I told him I could not permit for several ing for prayer. I gave him short but wholesome advice, in respect of his duty both to God and to his master. I hope that I shall have some reasons before I leave this of dropping a word to this poor Ethiopian, whom I verily believe is stretching forth his hands Oh! my eyes are flooded with tears of joy whilst I am now writing this. Contemplate for a minute on the vast difference between our privileges and those of this poor black, and surely we cannot refrain from singing praises to God, and to pray to him in behalf of this and all other such meek and humble hungry lambs of the flock of Jesus: my soul, be not thou arrogant or lofty, but be humbled in the very dust before thy God." To certain professors low in life he alluded in another letter to Mrs. Tucker from the same place.

"You say that you visited \*\*\*. I rejoice with you in your happy meetings, and should be glad in being one of your happy company. I cannot but hope that God in his rich love to me will yet permit it; give my Christian love to each of the dear sisters, and tell them to hold on their way rejoicing; to keep the blessed prize continually in view, and not to suffer this world or any temptation of Satan or any adversary to shake or disturb their hope and trust in God. I hope every member of the church may be zealous in their love to each other, that as it hath pleased the Lord to leave them as sheep without a shepherd, they will all as one look to the Great Shepherd of the flock, and he will keep and preserve them from wolves, and from wolves in sheep clothing; and I am assured he will still lead them in green pastures and by the still waters of comfort, and will cement the body together in

love."

Mr. Ward died in August, 1810. This was a mournful event, which Mr. Tucker felt with extreme sensibility as one who mourns for a departed member of his own family. He often alluded to

it in his letters, and in one from Ballstown especially, writes with much feeling and humility thus. "I have gone through the same fiery trial as Mrs. Ward has in the loss of a dear bosom partner. I have found the gracious promise verified that all things shall work together for good to them who love God. Her trial is great, it is grievous, but let her not despond, God's strength shall be perfected in her weakness. All these outward calamities and afflictions shall work out for her a far more exceeding and eternal weight of glory. I have found comfort in the blessed promise, Isa. xliii. 2, 3. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

Mr. Tucker was hasty in his temper, and sometimes was so unguarded as to express himself in a boisterous and impatient manner. He visited the Springs from whence the above letters were written, in consequence of a painful disease which had settled in his limbs and created lameness. Against this propensity of his nature, he studied to incline, and seemed to have baffled his adversary when he himself was most exposed. He often expressed himself in his letters regarding it, thus, My constant prayer is, that God's will and not mine may be done, that he will continue to me the grace of patience and submission, that I may be

still and know the rod and who hath appointed it.

And at another time he exclaims, Oh the supreme blessing of patience, submission and resignation! I trust he will grant to me a continuance of it to the praise of the glory of his grace. \* \* \* May his grace be sufficient for me, and incline me to be entirely resigned and submissive to his blessed will, which can do me no

wrong.

Afterwards Mr. Tucker recovered from his complaint. The ruthless destroyer was not yet to make him his victim. The end of human suffering to him had not arrived. In the year 1819 Providence visited him in the death of his son, James W. Tucker, pastor of a church in Springfield, New-Jersey. Tenderly as the father loved the son, freely as he would have given all his worldly goods to have relieved him from life's calamities, he yet exhibited an example of heroism and patience and resignation, which nothing but settled piety can ever give to the soul rent with anguish. The next day after the news of this catastrophe reached him, he addressed the widow of his son as follows.

Danbury, Feb. 15, 1819.

Dearly Beloved Daughter,

With a trembling hand and body, and with heart-rending grief, with eyes overflowing and cheeks bedewed with tears; how shall I describe to you our feelings and extreme sorrow when

yesterday morning just as we were about to begin the worship of God in our family, a letter from our mutual beloved friend and brother in the Lord Mr. S. announced the death of our son, your dearly beloved husband, at half past five o'clock on the morning of the 11th inst. after a painful but short illness of sixty hours. When we contemplate this very extraordinary and sudden visitation of God to you, dear daughter, and your tender orphans in the first instance, and secondly to us his aged and tenderly affectionate parents, we are called upon by a voice within us, saying, hush, "be still and know that I am God." Yes, "Hallelujah for the Lord God Omnipotent reigneth." "And though clouds and darkness are round about him, yet righteousness and judgment are the habitations of his throne." To you, beloved daughter, this bereavement is to all human appearance an irreparable loss; as to this world or any thing it contains it is incalculable; but when we reflect that you have that God who is the God of the widows (in a very emphatic sense) and a kind Father of the fatherless, that he is your chief portion and happiness for ever, we know and verily believe that you will be preserved through grace from every murmuring, every desponding thought, realizing that though sorrow may endure for a night, yet joy cometh in the morning; though the night of our pilgrimage here is fraught with many sorrows, yet joy will come at the resurrection of the just. Our prayers, beloved child, for you and your beloved children are incessant, that God in his infinite mercy and love may take you all under the shadow of his wings, give you the rich consolations of his blessed Spirit, the light of his countenance, which is life, and his lovingkindness which is better than life, and that you may possess that joy and peace which ariseth from a steady uniform faith, an unbounded trust and confidence in God. Then shall your peace be as a river, and your righteousness as an overflowing stream. Be not overwhelmed with grief; we know indeed it is a trial of that nature which we cannot resist. David, the man after God's own heart, was never reproved by God for his lamentations at the death of an ungodly son, nor Jacob at the supposed death of his beloved son Joseph, nor his children at his death and burial: so we are allowed to give vent to extreme sorrow on being bereaved of those, who, whilst living, gave evidence of being objects of our best earthly love. I do not presume to mention these things, dear daughter, because you know them not; no, but because you know them, from the grace bestowed upon you through the Lord Jesus Christ, your knowledge of the Scriptures of truth and the rich fund they afford of precious promises to them who love the Lord Jesus. I pray you to take comfort to your own soul, apply them by faith, and the consolations of the Holy Spirit will be richly given to you as a support, and you shall also possess that hope which shall be as an anchor to your soul, enabling you to go on rejoicing. Hab. iii. 17, 18, 19. 2 Sam. xxiii. 5.

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Small indeed was the relish which Mr. Tucker manifested for the world after the death of his son. The infirmities of age were increased by the range of his acute sensibilities. He was afflicted with hernia and strangury, and died under feelings of

humility, confidence and hope, April 14, 1820.

In his life he was lovely and exemplary. His death was serene and interesting, exhibiting more of fortitude than his life. With his age increased his dependance on God, his humility, his submission to His will. And when summoned by the Prince of Peace to pass through the dark valley, his countenance exhibited the brightness of his views, he testified to the truth of the holy cause of Christianity, and departed with joy. By this death another duty is enjoined upon the living, Go thou and do likewise.

Mr. Tucker was elegant in his person, refined and polite in his manners, in a degree that his religious deportment was presented in a captivating aspect. He was affable and sociable in the society of his friends, whom no man could seemingly love better.

At his funeral the Rev. Mr. Andrews preached a discourse from these words: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

"The death of Mr. Tucker," said Mr. Andrews, "cannot but be seriously felt by this church, of which he was both a member and an officer. Of his manner of life among you it is unnecessary for me to speak. With the excellencies and defects of his character you are well acquainted. I may however say without fear of contradiction, that in his life and conversation the grace of God was conspicuous. Even his constitutional failings, through this grace, served to enhance the evidence of his piety. The glory of God in the salvation of men appeared his chief—his governing To promote this, he ever stood ready by his charities and active services to do all in his power. He loved those who loved his Saviour, and was wont to mingle with them the joys and sorrows of the Christian pilgrimage. How often have you taken sweet counsel with him and walked to the conference room and house of worship in company? But ah! his work is done. has rested from his labours. No more will you hear his exhortations and prayers—no more witness his flowing tears—no more receive at his hands the emblems of Christ's body and blood. Having finished as an hireling his days, he has departed from the church militant, if we be not deceived he has passed to the church triumphant; and is, while we are weeping over his remains, encircled with the glories of immortality, and joining all his powers in ascriptions of praise to him who sitteth on the Throne, and to the Lamb."

# The Attributes of God Displayed.

From the London Methodist Magazine.

### AWFUL END OF A PROFANE MAN.

Towards the latter end of the year 1800, a vessel of about 250 tons, laden with timber, from Memel, bound to -, was overtaken by a tremendous storm. The master, finding it impossible, but at the utmost hazard of their lives, to proceed on their course, determined, if possible, to run into Sunderland roads: in attempting to accomplish which, (through the extreme narrowness of the mouth of the harbour, and the ship's running into broken water,) they unfortunately over-run the bar. Nothing now appeared to await them but inevitable destruction. The storm continued to rage with unabating fury: while reefs of rocks, which begirt that dangerous coast, were seen ready to receive them. Several vessels had already gone ashore; others were entirely wrecked; many from among the crews finding a watery grave. By a tempestuous surge, the vessel in question was cast upon a cluster of rocks, which, forcing their way through her bottom, of course rendered it impossible she could again lighten. In consequence of so violent a concussion, some of the men on board her were precipitated into the deadly embrace of the merciless waves. The remainder, among whom was the master, after continuing on the wreck a considerable time, were, on a partial abatement of the storm, providentially delivered from their perilous situation. On the following day, the storm having subsided, some of the inhabitants, (as is usual after any vessels have been driven on shore. or wrecked,) descended to the beach, when the dead bodies of our fellow creatures, which had been washed on shore, demanded from the sympathies of their natures, a Christian burial—among them were the bodies of those who had been lost from the vessel before us—these were soon recognized by their surviving ship-Such, however, was the lordly-mindedness, or brutality, or both, of the unfeeling master, that he refused to own them, and with oaths and curses, persisted in denying them. This conduct may, indeed, appear singular; but by refusing to acknowledge them, he saved the expense the parish would have charged on him for the interment of his unfortunate men. Such proceedings did not pass unnoticed by his fellow men, neither, it would appear, did it escape the cognizance of Him "whose eyes run to and fro in the earth, beholding the evil and the good."

After this unnatural act, he proceeded with his men to endeavour to remove the timber from their vessel. The tide having ebbed, the vessel was left nearly or quite dry. Having descended between decks, they perceived the timber, by the heeling of the

ship, was heaped on one side. The master, observing a degree of timidity on the part of one man, to hazard himself, by poising the timber, seized, in a rage, the handspike from his hand, and with an oath, demanded if he was fearful of going to hell before his time. Scarcely had he concluded the impious question, before the timber he was attempting to move, fell from its position, and caught him by the thighs against some other pieces, with a weight which must have fractured both his legs. His case now became truly piteous. The deck being above them, it was impossible to raise the timber by which to extricate him. No time, however, could be lost, the tide had already begun to flow—his crew, more feeling towards him than he had been towards their ship-mates, attempted, by every means within their power, to release him, The tide flowing fast upon them, they were, howbut in vain. ever unwillingly, compelled to abandon him to his fate. Burthened with the load of a guilty conscience, and groaning beneath the pains of broken limbs, and the heavy pressure of an enormous weight still lying upon him, he sat until, by degrees, the water rising higher and higher, put a period to his mortal existence.

### The Grace of God Manifested.

MEMOIR OF MISS LYDIA B. LEAVITT, OF PORTSMOUTH, N. H.

(Concluded from page 24.)

From about this time she resolved to enter more fully and undividedly into the service of God. She began to attend social, as well as public meetings among the Methodists, and found much encouragement from hearing others speak of the dealings of God with their souls; and it was not far from this time that she received a full and satisfactory evidence of her acceptance with God. and the witness of the blessed Spirit that her heart was renewed by grace. Whatever might have been her former state and enjoyment, this had been wanting to afford her permanent and constant satisfaction and enjoyment in the way of religious duty. In a letter dated June 18, 1819, she writes as follows;—"I derive much benefit from attending class-meetings. It is encouraging to hear others speak of God's dealings with their souls. O for more engagedness, for more zeal. If Christians remain in supineness they cannot expect to prosper. I have too much of a man-fearing spirit, am too unwilling to take up my cross. When I can take it up, I feel so happy I think I shall never shun it again. But I am prone to forget my blessed Saviour, to look for help from creatures. Yet I do bless the Lord for his goodness to one so ungrateful. must, I will devote myself more to his service, and give him my

whole heart." That she experienced trials and temptations in common with other Christians, will also appear from her letters to the same female friend. "You have no idea how I feel-Can it be possible I have been deceived, that I have no religion? Can I rest in this situation? O no, I cannot, I will not rest without an evidence that my sins are pardoned," &c. Although grievously tempted, she did not give up her hope in the Saviour, but appears to have obtained a full and satisfactory confidence in him. In her letters after this she generally expresses a deep sense of dependance on God, and a longing desire for a deeper work of grace in her own heart, and to see it revive among those around her. Her reflections on the lives and duties of professors, show a mind deeply impressed, and well informed with gospel truth.-The following extracts will give her views and feelings on these subjects. "I see more and more the need of constant prayer and watchfulness. If I for a moment trust to my own strength I am O, how dependant are we on God for every mercy. Hold thou me up, O God, and I shall be safe. Save, Lord, or I must perish. What great danger there is of building on false hopes, of trusting in something short of Christ the only true foundation. How close, how diligent should we be in self-examination, and in comparing ourselves daily with the word of God. How dreadful would be our condition were we to pass through life supposing ourselves safe, but at last find ourselves deceived. But I think it almost impossible for one who truly desires to know the truth, who dreads deception, who prays, and carefully examines his own heart, to remain long without knowing his true state."-"How strange, how lamentable is the conduct of many who profess to be interested in Christ. How little do most professors do for the glory of God. Can it be possible for such to be sincere. who remain inactive, or go in opposition to the commands of God. who indulge in trifling and vanity, and rarely ever speak of the goodness of God? May I not apply this to myself? O when will the time come when I shall be entirely devoted to religion? When feel the continual witness of the Spirit, and rejoice continually in the light of my Father's countenance?" Yet again-"O when shall we be more like our blessed Saviour? When shall we live as we ought? Is it not high time to awake out of sleep? How soon we may be called to give up our accounts, we know notperhaps ere the light of another day; let us then give all diligence to make our calling and election sure."

Towards the close of life, before her last sickness, she appears to have had a deep and almost constant sense of the dissolving nature of our earthly tabernacles, which connect time with eternity, the visible with the invisible world, and often expressed this to her Christian friends, and that the root of all her religion, all her hopes, was in Jesus Christ, the divine and glorious Saviour. When sickness came it did not find her unprepared, but she view-

ed it as a prelude to the fall of the earthly tabernacle, and the entrance on the blessed scenes of her immortal existence. Patience had its perfect work. Faith was in constant exercise. Hope remained firm and unshaken. Love became more and more evidently perfected. It was indeed a very affecting sight to her friends, to see her patiently enduring her severe afflictions without murmuring or complaint, and expressing no other desire but that the will of God might be done. Her advices to her family relatives and her Christian friends, were deeply interesting and impressive, and we trust will long be recorded in their memories, and prove a comfort and benefit to them through life, and in their dying moments. When she was thought to be near her end, she desired a Christian friend and neighbour might be called in to sing that hymn which begins thus—"In hope of seeing Jesus, when all my conflicts ceases," &c.

Her happy soul was transported with a view of that glory which unfolded itself to her ravished eyes, and she passed serenely the iron gates of death to the portals of everlasting bliss. As she possessed so many amiable qualities and accomplishments, some thought she could not need a change of heart to be a good Christian. But happily such were not her own views. Although the external change might not appear as visible as in many, yet her happy soul felt, and humbly acknowledged the power of changing grace. From her intimate knowledge of the doctrines and precepts of religion, and her close walk with God, proceeded that uniform spirit and practice of piety which caused her to be beloved by the pious, to be revered by the irreligious, and to be esteemed by all; and which has caused many to exclaim, "Let my last end be like hers."

Portsmouth, Aug. 16, 1821.

### Miscellaneous.

#### PARENTAL DUTY AND RESPONSIBILITY.

Horing that the observations we have inserted in the two preceding numbers of the Magazine may have a salutary influence upon the minds of all parents, as well as upon all concerned in the education of children, we present our readers with the following remarks, from the pen of the author of the last communication, under a conviction that they are of sufficient importance to demand the attention of every well wisher to the rising generation. As it is from these that the Church must derive its principal increase, and perpetuate its existence on the earth, too much care and diligence cannot be used in their education. And what pious parent, who wishes above all things the salvation of the souls of his

children, would willingly commit the care of them to ungodly teachers who neither fear God nor regard man? None but those who prefer what is called a *polite* to a *Christian* education—who prefer fashioning the manners of their children according to the customs of the giddy multitude, to training them up in conformity to the doctrines and precepts of Christ.

The father at the head of his family, has an opportunity of becoming acquainted with human nature in no small degree. He has before him a miniature society, where that expansion of mind, that variety of disposition and talent begin to display themselves, which distinguish, in some measure, a nation; and in this small community he may discover, like a prophetic Jacob, their future destiny by some prominent characteristic. Upon reflection he may find himself placed in a small intellectual world, as the disposer of its properties, and, like a husbandman, has an opportunity to adapt his seeds to the diversity of soil he cultivates. And he may assure himself of a plentiful harvest, if his grounds are properly prepared and watered by the dews of heaven.

Methodist parents especially enjoy exalted privileges; and therefore but little apology is to be made for them if they do not exhibit to their children those graces which prove religion to be their only guide, and that all their worldly pursuits are subservient to its interest. What must our sons and daughters think of that religion which suits itself to circumstances and places, and which is pursued only so far as it promotes our popularity and earthly emoluments; and that when it comes in contact with worldly minds, must bend to please them! Will they not turn with abhorrence from such conduct? and in their lives either set a bet-

ter example, or totally discard the principles of religion? How many families are there who are sufficiently careful to preserve the youthful mind from the contagion of slander? that destroyer of harmony and peace. Is not the character of a friend and neighbour often traduced, and their natural or habitual defects brought forward for entertainment even in the presence of their children? And as if not satisfied with the prejudices of their own minds, wish to fix the same indelible stamp upon those of their children! These things ought not so to be. When shall we avoid slandering with the tongue, and cease to take up a reproach against our neighbours? It is not to public acts merely, but more to the private scenes of domestic life, that I wish to direct the attention: for all the enjoyments which result from polished and religious society have their commencement in domestic retirement, in the exercise of those benevolent and social affections which purify and exalt the soul.

Those families of our community who are wealthy, and therefore have leisure for intellectual improvement, have little excuse

if the moral and religious virtues are not seen to shine with peculiar radiance in all their conduct. God has cast into their hands the rich bounties of his providence. Yes, your fields are loaded with plenty, and your presses burst out with new wine. Unto you the delightful paths of science are open, and to wisdom and knowledge you have free access. You can likewise extend the hand of charity, and wipe the tear from the widow and fatherless. But do you, by your acts of benevolence, manifest that there is not so great faith, no! not in Israel? and by your plainness of dress and demeanour, and contempt of the world, set an example for your poorer brethren, over whom you might exert the most beneficial influence? Alas! it is to be feared that many fall short of that propriety of conduct which they ought to exhibit. But the greater proportion of our society occupy what is styled the middle rank. Happy for such parents whose children are not exposed to the temptations of wealth. Few born to independence escape the contagion of vice, almost an inseparable concomitant with ease and indulgence. Industry is the safeguard of virtue. Many of our worthy brethren, scattered throughout the country, are called to the honourable and useful employment of tilling the ground. I have often thought you were in some measure insensible to your superior advantages. Contrast your situation with the citizen who, you may think, has the pre-eminence, who labours amidst the smoke and pestilential breath of thousands! you will find you have the superiority in many respects. Though your occupation may be more fatiguing, yet it contributes to your health and contentment. The pure and unadulterated air of the country invigorates the mind and animates the spirit. You behold the beauties of nature in their fairest forms. The sweet luxuriance of spring, the perfection of summer, and the rich but fading graces of autumn, all contribute to your felicity, and conspire to raise your thoughts to God, and to elevate your affections to heavenly things: and to so fill your souls with a sense of His goodness, that with the Psalmist you can say, How wonderful are thy works, Oh God! In wisdom thou hast made them all. Such scenes are peculiarly calculated to inspire devotion, and to awaken sentiments of gratitude and love towards the Supreme Being. Indeed the contemplative and devout mind cannot remain insensible to their charms.

Perhaps you lead into your fields servants or children to cultivate the ground. What is your conversation before them? Is it how you may extend your borders, and add field to field? Or is it in dispassioned strains of admiration at beholding the perfection of God in his works, and the striking analogy existing between the vegetable world and the gradual unfoldings of the human mind? O! what seasons are these for instruction. How many moral and religious truths might be set home upon the consciences of your children or servants drawn from the great volume of nature

constantly open before you, without even retarding your manual exercises.

The duty which all parents owe their children of cultivating their minds is indispensable, both for the benefit of the church and civil society. And if that sordid motive of gaining riches for them, supplants this benevolent design, how can you expect a blessing to rest upon your posterity? It is true that sometimes prodigies have burst forth from obscurity by some adventitious circumstance of divine providence, who, by shaking off the rust of ignorance, have, by the blessing of God on their own exertions. shone by their native lustre as stars of the first magnitude, to the astonishment and applause of thousands. But we are not to expect such prodigies generally, as learning is now more easily acquired than formerly, and although it may be comparatively few who have an opportunity of giving their children a polished education, yet almost all have access to that kind which is most useful and necessary; and even if your means are not adequate to this, yet if you love God, you can inspire them with a love of the holy scriptures; and if they possess no book but the sacred volume, let them remember that in having that they possess one of the finest productions that ever adorned any language, and remains unrivalled by all the productions of human geniuses, either ancient or modern: In comparison of which, the lofty and sublime strains of Homer, the elegant and harmonious numbers of Virgil, appear flat and insipid. And what has contributed to render the name of Milton immortal? From whence the sublimity of his thoughts? From divine revelation. His inimitable poem was founded upon the sacred oracles. In them we find subjects equally adapted to the king and cottager; and who that dwells upon the sacred pages can remain untouched either to their beauties or to the sublimity of their truths?

Already I picture to myself the happy family, at whose head sits the pious father, relating or reading to his interesting group of lovely children, the pathetic history of Joseph, so touching to the sensibilities of the soul, that he pauses to wipe the falling tear from his manly cheek, while they, with fixed attention listening to the affecting narrative with emotions of tender sympathy, mingle their How many parts of the scriptures might be read tears with his. with similar effect, especially the last and tragical scene of our Saviour's passion. Were it not that this description is so familiar to us, what sensations would it excite in the breast of all readers. Should a friend of humanity suffer thus for his country, the story would be related with such warmth of feeling that it would become a subject of universal conversation. It would never fail of effect for the want of an emphatical relation. Children would learn the tragical story, and relate it with feeling. But alas! how often is that awful and tremendous scene of the suffering of the Redeemer of the world read, or related with little or no feeling. O! may the Lord in-VOL. V.

spire all Christian parents with such a sense of the vast importance of this subject, that they may so imprint it upon the minds of their children as never to be erased. I recollect to have heard a venerable divine say, that at the age of five years, he was sitting by his pious mother, hearing her read the last chapter of Revelation, and coming to the description of the Tree of Life, she cast up her eyes towards heaven and cried, O! Lord, give me to eat of this tree which grows in the midst of the paradise of God. He looked up and saw the tear drop from her eye. It touched his heart; and the impression was then made upon his mind which remained until he was converted to God. And to that tear and prayer, said he, under the blessing of God, I owe my conversion to God.

There is one evil which still exists in our society, which does much injury to the cause, and which does not pass unnoticed by those who make no pretensions to religion. I mean the absurdity of parents who strenuously oppose a conformity to the world, and strictly adhere to plainness of dress themselves, considering it essential to religion, yet suffer their children to adopt all the fashions of the times in which they live. It is not uncommon to meet the children of Methodist parents in towns or villages, shining in gay attire, and displaying to the world how much they respect the judgment of their venerable parents! Is it possible that a respectable matron, who wishes her children to adopt her sentiments and take her example for their guide, should suffer them to pursue a line of conduct so diametrically opposite to her own! Or does she vainly imagine that by the licensed indulgence of those vanities, that they will sooner discover their folly. Vain imagination! Common sense must blush at such reasoning. Would you suffer a child to run into the fire to learn by experience to shun that destructive element? And surely every parent who encourages this natural fondness for finery, is guilty of an absurdity equally glaring. Are there not some parents professing godliness, who show by their indulgence a greater satisfaction in seeing their children attract the attention of the giddy multitude, among whom neither worth nor merit is properly estimated, than they would to see them visiting the sick and afflicted, and pouring in the balm of consolation to the wounded, and learning at the feet of Jesus to be meek and lowly in heart! Have you daughters covered with beauty as a mantle? They need not the foreign aid of ornament to add elegance to their native charms, and if they are otherwise, are you not charging God foolishly by striving to mend them by the absurdities of fashion. False, and perverted taste! I fear it originates more from an unsanctified heart than from any other cause. Reflect, fond parents, who fear to cross the inclination of your sons and daughters, upon the evil consequences which arise from this The heart-rending pangs which souls feel misplaced affection. for the want of early and proper restraint, our prisons and abodes of wretchedness will best attest; and who that with feelings of

humanity has visited those mansions of woe, but has been duly impressed with the importance of an early restraint upon youthful passions? It is true, that the most judicious methods have failed of success, but this does not remove the responsibility, nor ought it to discourage us from exerting all our faculties to promote the gracious designs of an infinitely wise and holy Being, who has said in his word, "Train up a child in the way he should go, and when he is old he will not depart from it."

### From the Christian Watchman.

### INTERESTING ANECDOTE.

[Extracted from the Fifth Report of the Boston Society for the Moral Instruction of the Poor.]

WHEREVER Religion has spread her banners and enrolled her armies, order, discipline and efficiency have characterized her followers. We need not go to other countries for proof. Our own exhibits it. Let a single instance suffice. A man had been a notorious sabbath breaker. He was often met on that day, ragged and barefoot, accompanied with one or two of his children in a similar condition, strolling with a gun or fishing pole to his accustomed employment of the day. His house was the picture of wretchedness. After the lapse of a few years, a gentleman, then in the town where he lived, noticed on the sabbath morning a decent wagon proceeding to church with a well dressed family. He thought he knew the driver, who appeared to be the head of the family, and accosted him. He had not mistaken. It was the identical sabbath breaker and idler. He had become a religious man, and his appearance evinced, while his tongue confessed it. His house was found to exhibit economy and industry. Its windows, which were once stuffed with rags, were now glazed. His children attended the sabbath-school. He was himself respectful, clean and thriving—at peace in his own mind, and living peaceably with his neighbours. Such are some of the trophies of Religion—showing herself, as indeed she is, profitable unto all things, having promise of the life that now is, and of that which is to come.

#### THE DEVIL OUTWITTED.

A poor woman in Montreal received a Bible from the British Agent in that city. A Romish priest, hearing of the circumstance, made a visit, intending to deprive her of the precious gift. He offered her five dollars for the Bible. She declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining he left her. The next day, he returned, and offered her twenty-five dollars. She accepted the offer, and, with the money, purchased twenty-five Bibles, which she distributed among her destitute neighbours, under such conditions that the Priest could not obtain them.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

Christianity, notwithstanding the opposition and ridicule of the infidel, has been defended by many of the first luminaries in science, than whom none were better qualified to examine its evidences and excellencies. A Bacon, a Newton, a Locke, a Boyle, a Paschal, and a Leibnitz have examined and received Revelation as true; and it is delightful to see such men laying their honours at the feet of their Redeemer; and consecrating their talents to his cross. Among such, may be ranked, the eloquent and profound Judge Marshall; of whom the following anecdote, offered for insertion, is related as having recently occurred in this state.

Yours, &c. Gabriel P. Disosway.

Petersburg, Virginia, Dec. 3, 1821.

#### ANECDOTE OF JUDGE MARSHALL.

It is frequently remarked that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feeling can affect the mind or bias the character, is worth to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of the stupid and admiring multitude. It is not long since a gentleman was travelling in one of the counties of this state, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming a fellow guest with him at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveller observed farther that he was plainly clad, that his knee buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number; most, if not all of them of the legal profession.

As soon as they become conveniently accommodated, the conversation was turned by one of the latter, upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day, a degree of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian Religion became the subject of discussion. From 6 o'clock until 11, the young champions wielded the sword of argument, adducing, with ingenuity and ability, every thing that could be said, pro and con. During this protracted period, the

old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps, he was observing, with philosophic eyes, the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom those destinies must devolve; or most probably, with a sentiment of moral and religious feeling, he was collecting an argument, which, characteristic of himself, no art would be "able to elude, and no force to resist."—Our traveller remained a spectator, and took no part in what was said.

At last one of the young men remarked, that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard or read: so perfect was his recollection, that every argument urged against the Christian Religion, was met in the order in which it was advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been by Campbell. in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered—an attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was immediately a matter of curiosity and inquiry who the old gentleman was: the traveller concluded it was the preacher, from whom the pulpit eloquence had been heard: but no, it was the CHIEF JUSTICE OF THE UNITED STATES. -From the Winchester (Va.) Republican.

# Religious and Missionary Intelligence.

REVIVAL OF THE WORK OF GOD IN BROOKLYN, LONG-ISLAND.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I send you a short account of the work of God in this village, which, if you think proper, you are at liberty to publish in

your useful Miscellany.

I received my appointment for this place last June, from the conference held in Troy. It was with fear and trembling that I received the post assigned me for charge and labour during the present year. Several circumstances combined to depress my

mind, and to agitate my feelings on hearing my appointment for this place. One was, I had just recovered from a severe attack of my former complaint, an affection of the lungs. My health being still poor, I feared I should not be able to do the duties of the station. Another was, I felt my inability and insufficiency to fill a station so important. But the most trying circumstance was, that, in the year 1813, I received my appointment to labour with this people, but my health failed; and I felt unwilling to disappoint a people on whose hands I had been once thrown almost useless, and from whom I had received such unremitting kindness and friendship. I therefore besought the Lord to hedge up my way, and prevent my going if the appointment were not from him. We arrived here the last of June, and I commenced my labours the first sabbath in July, in union with Brother H. C. who had sup-

plied the pulpit for some months with great acceptance.

My first business was to find out the state of the society, and from examination I found there was some unpleasant things existing which caused a little uneasiness, but by the blessing of God they were soon settled, and a general peace followed. Nothing very encouraging appeared for three or four weeks. In which time my mind became so exercised that I had very little relish for food, and sleep in a great measure departed from me. sabbath in August the Lord gave us a token for good. rament of the Lord's Supper was honoured with the presence and glory of its Divine Author. The children of Zion feasted on heavenly manna, and a mighty struggle for a revival of the work of God prevailed. At evening it became evident that God was at work in the hearts of some who were strangers to Him. Tuesday following, our Camp-Meeting began at Musquetoe Cove. A considerable number attended. It was a time of refreshing to many; and several who were inexperienced in the things of God returned happy in his love; among whom was an old man who had lived in sin all his days. Although seventy-three years of his life had run to waste, yet he sought and found favour with The change took place in him under the word on Friday After he found peace he went to the tent, and meeting evening. an old neighbour whose heart was warm with the love of God. he said, I have found the blessing! Come, said he, and I will show you the place where the Lord spoke peace to my soul. Walking to the place, there, said the old man, with streaming eyes, that is the place where I found Jesus! Glory be to God! This meeting was crowned with good to many souls. A more particular account of which may be found in the Magazine for Oct. 1821. We returned on Saturday, and on Sunday the Lord made bare his arm and many were touched with the awakening influence of his Holy Spirit. At evening seven joined society. This week was a time long to be remembered. Those who had borne the burden and heat of the day, with the lambs of the flock, entered

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into the work. A solemn and almost constant cry was raised to God for help. The next sabbath it appeared as though the gathering cloud was ready to burst in showers of blessings upon the con-Saints were refreshed, while conviction pierced the hearts of the careless. The Tuesday following a camp-meeting began at Haverstraw. Several who were under serious impressions went, and no sooner had they pitched their tents, than the Lord began to work among them. On Friday evening I arrived at the encampment, and found several from our neighbourhood who had found peace with God. Saturday evening a new recruit from this village arrived very unexpectedly; between twenty and thirty of whom made no profession of religion. They no sooner arrived at the Brooklyn tent, than they were exhorted by the young converts to seek the salvation of their souls. They were much affected, and it was not long before some began to cry for mercy. Sunday morning at 8 o'clock the people were collected for the purpose of receiving the Lord's Supper. It was a most heartsearching time. This seemed to prepare the way for the administration of God's word, and the succeeding exercises of the day. The work increased with great rapidity among those who came from this place; and at night, the scene was awfully glorious. The prayer meeting in our tent continued all night; though it was a night of sorrow to many, glory be to God! joy came in the morning. We returned on Monday with a song of victory. After our return the work broke out in several families. The happy change wrought in many who went careless to the camp-meeting was a means of awakening others. Sunday evening we received twenty into society. Our young converts, fired with zeal, carried the flame into the shops and places of resort among their young companions, and the work spread with great rapidity. Our congregations increased, and a general solemnity rested on the people. About this time some extraordinary conversions took place, and so powerful was the awakening influence of the Holy Spirit on many, that the fear of man was entirely taken away, and the cries of the wounded were heard in different parts of the village. Sept. 2, we had lovefeast, in the evening. This was a time never to be The glory of God appeared to fill the house from the forgotten. time the meeting was opened until it closed. The brethren and sisters spoke with great freedom. The feelings of many were expressed by the poet.

> His name yields the richest perfume, And sweeter than music his voice; His presence disperses my gloom, And makes all within me rejoice.

The time passed sweetly away; but when the period arrived to bring our feast of love to a close, there came on a very heavy thunder storm. I therefore delayed closing the exercises for a few minutes, in which time it was suggested that a member of the

The flag was presented in the name of the "New-York Bethel Union," and its Directors will rejoice in the establishment of a similar institution in Boston.

The season is now so far advanced, that it has been thought inexpedient to make use of this interesting signal before the Spring.—Christian Watchman.

### MISSION AMONG THE CREEK INDIANS.

To The Editor of the Methodist Magazine.

### DEAR BROTHER,

From the general interest that is taken in the Missionary cause at the present time, I am induced to believe that information on that subject, however small, will be gratifying to many of your readers. You are therefore presented with a short account of an infant mission among the Creek Indians, on the southwestern frontiers of the state of Georgia, chiefly extracted from the letters of our conference missionary, and which, I am authorized to say, you are at liberty to publish, if in your judgment it is expedient. With sentiments of esteem,

I am, dear brother, yours affectionately, Wm. M. Kennedy.

At the last South Carolina Annual Conference, Rev. William Capers was appointed conference missionary, and furnished with instructions which made it his duty to visit the neighbouring Indians, with a view to the establishment of a mission or missions among them as early as practicable. The first part of the present year he was employed in travelling extensively within the limits of the conference, and making collections and other necessary arrangements, to effect the object of his appointment. Having been advised by Bishop M'Kendree to make the first proposals to the Creeks as being the most destitute, he accordingly went on in August, and in a letter addressed to the Missionary Committee of the South-Carolina Conference, writes as follows:

"Coweta, Creek Nation, Sept. 5, 1821.

In company with Col. Blunt of Georgia, I have visited the Creeks, and have done all that at this moment can be done for the institution of a mission among them. Mintosh and Lovett are more than friendly, and say the chiefs, in council, will surely accede to our wishes. To give permission to any white man to live among them, a council of the whole nation must first be held, and the concurrence of the agent obtained.

The agent is now in Alabama; and we know not when he may return—probably within a fortnight; but as early as may be, the necessary consultation will be had, and the result made known to me through the agent: Or if the council cannot be had very early, the time for holding it will be made known that I may attend."

During this temporary suspension of his business with the Indians, he resumed his former employment, having acquired by personal observation among them, many interesting facts, calculated to render his appeals to the public for aid more impressive. In October he made a second visit, accompanied by Rev. C. G. Hill, who had been chosen to reside in the nation, in the event of success. The National council which terminated in favour of the mission, was not held until after they had arrived. In the articles of agreement entered into, the missionary on the part of the bishops and conference, became responsible for the establishment of two schools among them. One to commence in February next, and the other in May following. He has already engaged about twenty children for the first school, and employed workmen to erect the buildings necessary for its accommodation. Previous to his leaving the nation, he writes to the committee as follows:

"Creek Agency, 9th Nov. 1821.

I am now hastening into Georgia to make the necessary arrangements for the Coweta Mission. Brother Hill remains with Lovett at Tha-katch-ka, until I return; and will be occupied in procuring provisions, examining the country and conversing with the Indians."

In a letter from Augusta, Georgia, under date November 17th, he states:—"In what I proposed to the chiefs in council, they understood me—that I would undertake the establishment of one school; and from one, advance to several, as they might wish to be served. After many inquiries of me, the Big Warrior, who acted as president, told the interpreter to acquaint me that they entirely approved of my proposal; and apologized for their having declined a former application because the quantity of land required and the work expected from the children, seemed to them so excessive as to excite an apprehension of their being enslaved. or in some other way, practised upon. Of my proposals they could see a reason for all the privileges asked, growing out of the nature and probable circumstances of the undertaking, and he therefore wished me to have a school near Tuccabatchie (his town) as well as one near Coweta, in the neighbourhood of the Little Prince." In the same communication he adds: "Decided that I ought to engage for two schools, I thought it better not to delay their commencement. As the Indians are prepared to receive our services only to a limited extent, I supposed the smallest beginnings might be valuable, to form their acquaintance with our character; and that promptness to serve them, might be better estimated than the service rendered. I could wish to put up buildings that might accommodate sixty children at either school; but for the first six or twelve months, we may not have more than half that number."

We are encouraged to believe that, in this attempt to establish a mission among our heathen neighbours, we are following the openings of a gracious Providence, which although it has suffered them long to remain in darkness, yet hath purposes of mercy toward them. May the Lord who does not despise the day of small things, bless these our efforts to do good, and gloriously ride on until all shall bow to his sceptre. May the hearts of his people be enlarged, and their hands stretched forth to promote the interests of his kingdom.

### SUMMARY OF RELIGIOUS INTELLIGENCE.

South-Africa.—It was some time ago stated, that Cape-Town had been opened to the labours of our Brethren. Mr. B. Shaw has been there some months, and has succeeded in beginning to cultivate what, we trust, will prove an extensive field of labour among the slaves of the Colony. Mr. Edwards and he commenced a Sunday and an Evening School for Children, and ignorant Adults of this description, and in February last the latter presented a memorial to the Lieut. Governor, stating that the great increase of heathen scholars in these Schools had led him to conclude that a Day-School would be peculiarly useful, and asking liberty to use certain premises, purchased in Cape-town, as a Free-School for the Heathen, and a place for the expounding of God's Word and public worship. This request was granted, and Mr. Shaw is now employed in making subscriptions in Cape-Town for the completion of this design, and has met with considerable success: the subscription having amounted, at the date of the late letters, to 230l. sterling. Mr. and Mrs. Hodgson, whose arrival at the Cape was noticed in our last, will enter upon this important work, which we commend to the prayers of the friends of the long friendless children of Africa. When Mr. Shaw in conjunction with Mr. Hodgson, has placed the Mission in Cape-Town in such circumstances that it can be carried on by one Missionary without difficulty, he will resume his labours in the interior.—Lond. Meth. Mag.

West-Indies.—Letters from St. Vincents, Antigua, Anguilla, Demarara, St. Christopher's, Jamaica, Bermuda, and Tortola, which are published in the London Methodist Magazine, announce the progress of the work of God in those Islands of the sea.

Madagascar.—The Slave Trade, it seems, is abolished in this Island, by authority of the king RADAMA, who, says Mr. Jones, the Missionary, "Is exceedingly kind and affable; and is far from being the man some have described him to be. He appears to possess great talents, and fit to be a king—He is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver."—"Mr. Jones, in a letter to Governor FARQUAR, adds, His Majesty, RADAMA, has given me his permission to write to the Missionary Society for as many missionaries as I please, provided the number contain some good artificers; and that he will give them every protection and liberty to exercise the functions of their office in his dominions. He wishes that his subjects should be instructed in religion, and civilization also."—London Meth. Mag.

London Missionary Society.—" The Quarterly Chronicle of the transactions of this society, announces the completion of that important work, the translation of the Sacred Scriptures into the Chinese language, by the labours of Dr. Morrison and Mr. Milne."—Ibid,

United Foreign Missionary Society.—"From the Union Mission, we have no advices later than were given in our last number.

Our latest communications from the Superintendent and Assistant of the GREAT OSAGE MISSION, were dated on the 6th of August, and were published in our Sep-

tember number. In our last we gave several extracts of letters from other members of the Mission, as late as the 15th of September; and we have now before us another private letter of the 27th of the same month.

Several interesting communications from the Tuscarora and Seneca Missions

have been received during the last month.

In the course of the last month a deputation from six of the Indian tribes, in the vicinity of Council Bluffs, arrived in this city. During their short visit the Committee of Missions, and most of the other Managers of the United Foreign Missionary Society, had an interview with them, which it is hoped, may lead eventually to the introduction of Civilization and Christianity among the tribes to which they belong. An extract from the Minutes of the Committee of Missions, embracing a brief account of the interview, follows:

#### INDIAN DEPUTATION.

We have alluded above to the arrival of a deputation from several of the Indian tribes in the vicinity of Council Bluffs. Of this deputation, consisting of fifteen persons, three belong to the Grand Pawnees, three to the Pawnees Republic, three to the Pawnees Loups, one to the Omahaws, two to the Kansas, and three to the Ottoes.

The names of the Chiefs and Warriors, so far as we could collect them from the

Interpreter, are as follows:

Grand Pawnees,-Sarretarish, (head man of his nation) his brother, and young Kiskie. Pownees Republic,-Ishkatapie, and Teragouteraheki. Pownees Loups,-Terrekatawaha, Larawhakou, and Ashoukout. Omahaws,—Big Elk. Kansas White Plume, and Eagle. Ottoes,—Alleton. Missouri Tribe,—Scheshowinye. spelling these names we have followed the sound as given by the Interpreter. Kansas,

The three sections of the Pawnees speak the same language, have their towns situated within three or four miles of each other, comprise a population of 10,000, and reside about one hundred and twenty miles southwest of Council Bluffs.

The Omahaws live about forty miles north of Council Bluffs, and have a population of 3,500.

The Kansas live upon the margin of the Kansas River, and are about equal to the Omahaws in numbers.

The Ottoes live not far distant from the Kansas, and have about half the number of

Two of the Missouri Tribe accompanied the deputation to Washington, and were left there in consequence of indisposition.

### Extract from the Minutes of the Committee of Missions.

Saturday, December 15, 1821.—The committee met at half past 1 o'clock, P. M., by the call of the Secretary.

Present, the Rev. Dr. Milledolar, Chairman, Mr. Lewis, Secretary, the Rev. Dr. Spring, the Rev. Mr. Knox, Mr. Forsyth, and Mr. Heyer.

The following members of the Board of Managers were present by invitation:-The Rev. Dr. Romeyn, the Rev. Mr. Strong, Doctor Wilson, Mr. William Wilson,

Mr. Havens, Mr. Schoonmaker, and Mr. Lockwood.

The Secretary stated that a deputation from six of the Indian tribes in the vicinity of Council Bluffs, consisting of fourteen Chiefs and Warriors, and one female, had arrived in this city under the care of Major O'Fallon, Agent of the Government of the United States; that the Agent had brought to him a letter of introduction from the Rev. Messrs. Leslie and Giddings, the Commissioners appointed by the Board to visit the tribes to which these Chiefs and Warriors belong: that, on an interview between the Agent and himself, it was agreed that the Committee, and as many of the other members of the Board as could attend, should hold a council with the Indians, at their lodgings, at 2 o'clock this day; and that he had prepared a Talk for the occasion, which he would then submit for the consideration of the Committee.

The Talk was then read and adopted; and, after prayer by the Chairman, the Committee, accompanied by the other members of the Board, proceeded to the City-Hotel, in Broadway. Having been introduced to the Agent, they were conducted to the Council Chamber. The Agent, addressing himself to the Chiefs, then said—"These are the men who sent the Missionaries to the Osages. They have come to deliver a Talk to you. I wish you to listen to it attentively; and when you have considered it, reply to it according to the honest feelings of your

The following talk was then delivered:-

"Brothers.-About four years ago many good men in this city formed a Society

for the purpose of teaching good things to their red brethren.

"Brothers.—We belong to this good society; and we are glad to see, and shake your hands. We thank the Great Spirit for preserving your lives through your long journey, and for bringing you to this city in health; and we pray that the Great Spirit may carry you home in safety to your wives and children, and to your own council fires.

"Brothers.-We have sent some of our good brothers and sisters to live among the Osages on Grand River, and others to live among the Osages on the Osage River. Our brothers will teach the Osage men how to cultivate the ground, and raise cattle and all kinds of grain for food, and how to build mills to grind their corn. They will also teach the Osage people the mind of the Great Spirit from the good book which he has given. Our sisters will teach the Osage women to make and mend clothes, and prepare food for their families. They will also teach the Osage children to read, and write, and keep accounts, and live like white

people. "Brothers.—We love you and your tribes as much as we do the Osages; and, if it is agreeable to your minds, we will send some of our good brothers and sisters to live among your people, and to teach them many things which will make them com-

fortable and happy

"Brothers.—This is the Talk which we wished to make to you. want your lands. We hope you will believe that we are your friends, and that all we wish to do for your people, is for their good. Your Great Father, the President of the United States, and the great War Chief, and your Father, Major O'Fallon, who conducted you here, all know us, and love all that we do for the good of our red brethren."

After some consultation among the Chiefs, WHITE PLUME the principal Chief of the Kansas Tribe, came forward, took the Secretary by the hand, in token of friendship, and addressed the Committee as follows:—
"Brothers.—We are Chiefs and Warriors of different tribes. I will speak for the

whole.

" Brothers.-We have long since been told, that the red men would one day live like white men, and have houses and food like them.

"Brothers.—These things are long coming to pass. I wish it was so. I am now

growing old, and have not seen it.

"Brothers.-We like your Talk. We must consult our Chiefs and Brothers at home. We cannot now act for them. We will tell them your Talk, and send you word.

"Brothers .- We came to Washington to see our Grand Father, the President, and he told us to come on to this place. We thank you for praying that the Great

Spirit may preserve us on our long journey home."

The Secretary replied in behalf of the Committee-

"Brothers.-We are satisfied with your Talk. We wish you to consult your Chiefs and Brothers at home."

White Plume again came forward and said-

"Brothers.-We thank you once more for praying to the Great Spirit that we may be preserved and carried home in safety to our wives and children."

The Committee and the other members of the Board shook hands with all the Chiefs and Warriors, and then retired .- American Missionary Register.

New-York Bethel Union .- The first anniversary of this praise-worthy institution, designed to communicate the glad tidings of salvation to Seamen, was held in the Brick Church, in Beekman-street, Dec. 31, 1821, when the Report was read, and several appropriate addresses delivered, showing the importance of evangelizing this useful class of our fellow citizens. On New-Year's day, The Thirteenth Monthly Union Prayermeeting was held in the Mariner's Church. The Church was filled, and many came who could not find room. "The Board" says the Report, "cannot forbear to remark, that it is by no means an unimportant circumstance, that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delight to gather around the mercy-seat, and pour out their united supplications to our common Redeemer."-Seamen's Magazine.

Courtlandt Circuit.—A letter from Rev. John J. Mathias, authorizes us to say, that God has favoured that circuit with a gracious revival, and that about thirty souls have been added to the church.

## Obituary.

### SHORT ACCOUNT OF THE DEATH OF MRS. SPICY MEEK.

DIED, July 4, 1821, Mrs. Spicy Meek, consort of James Meek, Esq., of Wash-

ing County, Virginia.

She embraced religion when about eight years of age, but, according to her own acknowledgment on her death-bed, she soon lost the witness of her adoption; and though she maintained the exterior character of religion, she lived destitute of its inward consolations. At length, at a camp-meeting, she was powerfully wrought upon by the Holy Spirit, and rested not until enabled to rejoice in God her Saviour; and she immediately joined the Methodist Society. On the 29th day of June, 1821, being

confined to her bed by sickness, her physician believing her irrecoverable, and that it was his duty to apprize her of her approaching dissolution, very re-luctantly addressed her in the following language, "Madam, you must prepare for death?" To his great surprise, she looked at him in the most expressive manner, while a glow of holy cheerfulness animated her countenance, and

said; "Sir, I am prepared."

Her Christian affection was not restricted to one denomination of Christians: hence she enjoyed the society and united in the prayers of her Presbyterian brethren, as well as with those of her own communion. The Rev. Joseph Pendleton, under whose ministry she had been profited, visited her during her last illness. "When I went," he observes, "I soon discovered that she was piously endeavouring to give up her all to God, her Creator. Prayer was often made to God for her, and though in the agonies of death, she was continually praying or exhorting others to pray. She was never heard to complain of her misery, seldom mentioning it, except God, and full hope of immortality. She when we requested it, that we might expecially exhorted her husband, who, know where it principally was, so as to avoid increasing it. She requested us

the foot to the door towards the garden: and while my inquiring mind was held in suspense, she reached out her feeble arm, and with her finger pointed to a young poplar in the garden, and spoke thus to her weeping husband and children: "There-there is the place I was when God pardoned all my sins, while on my knees I implored for mercy. There God spoke peace to my soul. That young poplar was the place of my private devotion. I request you, said she to her husband, never to suffer the children to cut down that little poplar, nor break any of its limbs—let it remain and I want you to promise me that you will go there aud pray in private twice a day. There is the place where my blessed Jesus came to me and converted my soul. O beauty! beauty! beauty! beauty! Now—don't forget it. I want my children never to forget it-and when I am gone, there you must pray?"

Such, indeed, was the fervency of her devotion, and her earnestness for the salvation of others, that she expressed a desire to live one or two days longer, that she might warn them of the danger of sin, and beseech them to return unto God. Even her physician, on beholding her countenance and hearing her words said, to use his own phrase, " My infidelity is thunder-struck! and I am fully convinced there is a reality in the religion

of Jesus Christ."

Previous to her departure, she requested all her children to be called in. and among whom were many of the neighbours and acquaintances, who came to witness the last triumph of the dying saint. She delivered her dying message to them all, in the mean time expressing her unshaken confidence in though he had been a kind husband, had not made a profession of religion, to to move the bed on which she lay with seek the Lord in earnest—to pray in

satisfactory assurance of an interest in Jesus Christ.

After a suitable exhortation to each of her children, reminding them of the necessity of living in love one with another, of being obedient to their father, and of dedicating themselves to God, she closed her eyes in death; and we have no doubt she is entered into the joy of her God. May her surviving relatives and acquaintance remember and imitate her exemplary virtues, and thus prepare to meet her in a better

From the Homer, (N. Y.) Paper.

DIED—In this town on the 19th of December, 1821, Rev. ELIJAH BACHE-LOR, Minister of the Gospel in the Methodist Episcopal Church, in the 49th year of his age. He has left a wife, six children, and a numerous circle of connections, to mourn his loss.

Mr. Batchelor was a native of Sturbridge, Mass., born of pious parents, who early taught him to fear God and keep his commandments. When in early life he maintained a reputable character. At the age of sixteen he became the happy subject of a revival of religion, which took place in that vicinity. He afterwards became remiss in duty, gradually declined, lost his enjoyment, and continued in this situation about four years. He then viewing himself, pensively fell at the feet of the cross, giving up all to God; and there continued until pardon was sealed, and sorrow gave place to joy. He soon after joined himself to the church, of which he became a Minister.

In 1798 he was received into the itinerant connexion, and travelled for six years in New-England, where he was the happy instrument of bringing many unto the Saviour of sinners. He then

his family—and never to rest without a took a location, and removed into this town, where he lived, and continued to labour as a local preacher four years. He then resumed the travelling connexion; but after travelling five years, in consequence of bodily infirmity he applied for, and again obtained a location, in which relation he continued until he was summoned away by death. During the last eight years of his life he suffered much with rheumatism. In the spring of 1820 he was attacked with distressing spasms, which, notwithstanding every exertion was made to remove them, continued to increase with additional violence, until he expired in death. On Tuesday morning, the 18th of December, he had symptoms of approaching dissolution, and was exercised with extreme pain all that day and the succeeding night. Early on Wednesday morning he spoke with calmness on death and eternity. Being asked the state of his mind, he answered, I am happy, and said but little more. About 2 o'clock, while his family and others were standing around his bed in solemn silence, his happy spirit took its flight from the church militant, to the church triumphant.

Thus ended the life, toils, and suffer-

ings of the Rev. Mr. Bachelor. With the strictest propriety it may be said, he was a man of moral and religious integrity As a husband, he was kind and attentive; as a father, strict and benevolent; as a neighbour, friendly and indulgent; as a Christian, pious and devout; and as a minister, laborious and spiritual, aiming at the heart, and the promotion of piety. But he is gone, we trust, to reap the reward of the faithful.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them."

### Poetry.

### ON A PRINTING-HOUSE.

The world's a printing-house: our words, our thoughts,

Our deeds, are characters, of several sizes: Each soul is a compositor, of whose faults

The Levites are correctors : Heaven revises : Death is the common press, from whence being driven.

We 're gathered sheet by sheet, and bound for heaven.

#### ON PRAYING TO SAINTS.

"Not pray to Saints!—Is not the warrant ample, If back'd with Scripture, strengthened by exam-

ple!
Did not that swelt'ring Dives make complaint
For water? Was not Abraham a saint?
Why should reformed churches then forbid it?" 'T is true; but where, and what was he that did

Imperial Magazine.